

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“The faithful have always had a positive knowledge that what they were doing was right and acceptable to the Almighty, and that they have been sustained in passing through scenes of trial by the gift and power of God.”—WILFORD WOODRUFF.

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THE UTILITY OF OPPOSITION

PRESIDENT ANTHONY W. IVINS

AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.

The first direct command given by the Lord to man, whom he had created, is suggestive of opposition. To subdue is to conquer, and bring permanent subjection, either by superior force, or to prevail over by kindness, persuasion, or other mild methods, but by whatever means accomplished, to subdue is to bring under complete subjugation.

That the agencies acted upon would be in opposition to those acting is obvious, otherwise there would be nothing to subdue.

The Lord again said to Adam:

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread.

Thorns and thistles; noxious weeds and plants are the spontaneous products of the earth. Generally speaking they produce no fruit to satisfy the hunger of man; no material to clothe his body. If desirable plants exist, where the intelligence of man

has not been applied, and a constant war is waged upon them by these evil and worthless weeds and shrubs, and they exist, if at all, only by constant struggle and warfare.

This law of contrasts applies to the earth, and all created things which are upon it. Man himself is a dual personality, subject to one or the other of two forces, each of which is striving for the mastery. One of these two conflicting influences is constantly striving to lead man on to higher ideals; the other, exercising the contrary influence. In contrast to-day, the light of which is so necessary to our welfare which we love so dearly, we have night, whose shadows bring a feeling of depression, a time when the powers of darkness appear to hold sway. In contrast to the cheer and blessing of sunshine we have clouds and storm. While in the enjoyment of health, our temporal requirements provided for, with nothing to mar our happiness or peace, we may be stricken down by sickness or accident, our substance may vanish, and we are in dire distress and sorrow, as was Job when so bereft. We love and cherish life, and deplore and fight against death; but, in spite of our opposition to it, we know that sometime it will come to us and those we love—that eyes which beamed with the intelligence of God will become dim, lips which spoke love and hope will be stilled, and hearts which pulsated with emotions of affection and trust will cease to beat.

FALL OF LUCIFER—FREE AGENCY

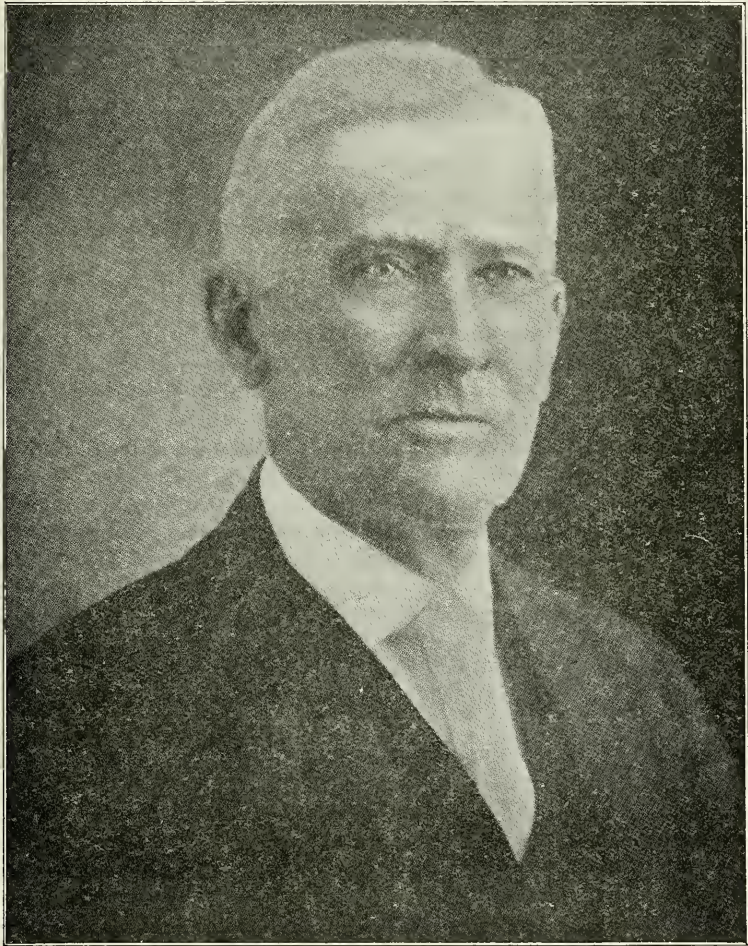
Why are we in this world of contrasts? Why this constant struggle between good and evil, between that which is most desirable, and that which we wish to avoid, but which is constantly pursuing us? This is the answer:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev. 12: 7-9.)

And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. (Doctrine and Covenant 76: 25-26.)

Having been cast down to earth, Lucifer and the rebellious spirits who were cast out with him, have exercised all of the power with which they are possessed to gain and maintain control over it. His is the power which is constantly exercised to obstruct the work of the Lord, to pervert the truth. He is the father of lies, he loves darkness rather than light, glories in war,

famine, and the distress of the human family, and is the author of death, which came to us through the transgression of our first parents, who yielded to his temptation. His power has been exercised from the beginning to thwart the purpose of the Almighty.



PRESIDENT ANTHONY W. IVINS

He exercised all of his subtle wiles to delude and lead away the Redeemer, that he might nullify the great mission which Jesus came to perform. With the ushering in of the present Gospel Dispensation his power of opposition was again felt. Let Joseph Smith tell, in his own words, the happenings of a century ago.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound.

SPIRITUAL MANIFESTATIONS

In 1837, Heber C. Kimball, Orson Hyde and others were sent to Great Britain to bear the message of the restored Gospel to the people of that country, which was to contribute such strength to the Church. They arrived on the 20th of July. Converts were made, and a time appointed when the ordinance of baptism was to be administered to those who had accepted the truth. Sunday was the day when this ordinance was to be solemnized. On Saturday night, the day before the date set for the baptism, Heber C. Kimball says: "While I was thus engaged, I was struck with great force, by some invisible power, and fell senseless to the floor. The first thing I remembered was being supported by Elders Hyde and Richards who were praying for me. I then arose and sat upon the bed, when a vision was opened to our minds, and we could plainly see the evil spirits who foamed and gnashed their teeth at us."

Orson Hyde, in a letter written to Heber C. Kimball, at a later date, says: "Every circumstance which occurred in that scene of devils is just as fresh in my recollection as it was at the time of its occurrence. While you were apparently senseless, and lifeless upon the floor, and on the bed, after we had laid you there, I stood between you and the devils and fought them face to face, until they began to diminish in number, and retreat from the room."

In each of these instances, and many others might be quoted, the light of God, which stands unchangeably opposed to the darkness of Satan triumphed, as it always does when we put our trust in Him who is the author of light.

Lucifer maintains his power and dominion with gold and silver, with armies and navies, with selfishness and greed, personal ambition, unrestrained license in the gratification of the lust and appetites of men, disregard for law, order, justice or equality.

The power and policy by which God seeks to control is light, truth, virtue, mercy, charity, love, patience, law, order, equality and justice. Whatever is opposed to this policy we must combat. Opposition to it must never cease. We must prevail, or submit to defeat which will bring both temporal and spiritual destruction.

OPPOSITION CAUSES GROWTH

The utility of opposition, then, when we contend for that which is right, and oppose that which is wrong, is in the fact that it develops individuality, makes us masters of ourselves, and commits us to the accomplishment of the purposes of the Almighty. It makes man alert, forceful, and manly, while to listlessly drift with the current without opposition to spur him on to effort or resistance, without knowledge of, or with indifference to, the responsibility which came to him with his knowledge of good and evil, of right and wrong, man, the only one of the creations of God endowed with reason, becomes little better than the brute creation, a thing existing only to satisfy the demands of nature, without knowledge of the past, ambition for the present, or hope for the future.

For originality and greater light on the subject of the utility of opposition, the Book of Mormon is very explicit. This is true also in its dealing with many other doctrines such as infant baptism, the resurrection, atonement, fall of Adam, purpose of man's existence, and the agency of man, and many others. Lehi, addressing his son Jacob, discusses the need of opposition in all things as follows :

For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; Wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

—An article published in the *Improvement Era*, Vol. 26, 1922-23.

A TESTIMONY

PRESIDENT ANTHONY W. IVINS

(FROM a sermon delivered at the ninety-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints, April 4th, 1926.—EDITOR.)

The Church is not a protestant faction which has broken away from the mother church, or from any other religious body. It is the Church of Christ, our Lord, restored to earth as He and the prophets declared it should be.

We in soberness and truth bear witness to the people of the world to-day, to king and subject, to patrician and plebeian, to rich and poor, to Christian and heathen, that Joseph Smith was divinely called to be the instrument in the hands of the Lord in the restoration of the Gospel of Christ; that the keys of the Priesthood were conferred upon him, and have come down through his successors to the present. Another thing to which we bear witness is that all men may know the truth of the testimony which we bear by asking the Lord for it in faith. It is not by the words of men that you have been converted, my brethren and sisters, but by the gift of the Holy Ghost, which has borne witness of the truth of these things, and this great congregation of people would arise and testify to the truth of what I say if requested to do so.

We believe in the immaculate conception of the Virgin Mary, and that the Child born at Bethlehem of Judea was in very deed the Son of God, the Only Begotten of the Father in the flesh. That He is our advocate with the Father, the medium through which we reach the throne of grace.

The foundation of the Church is laid in God the Eternal Father, His Son Jesus Christ and the Holy Ghost, which constitute the Godhead. No person can become a member of the Church until he has taken upon him the name of Christ, and entered into the covenant that he is willing to serve Him, and keep the commandments which He has given, to the best of his ability. He must accept the ordinance of baptism, which is administered in the name of the Father, Son and Holy Ghost, in other words, he must accept Christ as the Redeemer of the world, without reservation.

We ask people of the world to rely upon the words of Gamaliel . . . for they are as true to-day as they were when uttered. If this work is of men it will come to nought, but if it is of God you cannot overthrow it. Like the primitive church, being defamed we entreat, being ridiculed we revile not, being persecuted we patiently submit, knowing that error must eventually yield to truth, and that time is the friend of innocence. We submit our cause to the Lord, our God, to whom be glory and praise and honour, through Jesus Christ, His Son.

EVENTS IN THE LIFE OF ANTHONY W. IVINS

- 1852.—SEPTEMBER 16th, born at Toms River, New Jersey, U.S.A.
Son of Israel and Anna Lowrie Ivins.
- 1853.—Was taken to Utah by his parents.
- 1860.—November, baptized into the Church of Jesus Christ of Latter-day Saints.
- 1861.—Removed with his parents to St. George, southern Utah.
- 1865.—Ordained an Elder, after having previously been ordained a Deacon and Teacher. Some years later he was ordained a Seventy.
- 1875-76.—Missionary to Arizona, New Mexico and Mexico, and preached the Gospel to the Indians.
- 1878.—Married Elizabeth Ashby Snow, daughter of Apostle Erastus Snow.
- 1878.—Performed a mission to Navajo and Pueblo Indians in Arizona and New Mexico.
- 1879.—President of Y. M. M. I. A. St. George Fourth Ward; and later of the consolidated four associations of the city.
- 1881.—Ordained a High Priest and called to the High Council of St. George Stake.
- 1882-84.—Missionary to Mexico and President of the Mexican Mission.
- 1888.—First Counselor in presidency of St. George Stake.
- 1894.—Representative in State Legislature. Had held many civil positions before this time, such as City Constable, Councillor, Attorney and Mayor; Comty Sheriff, Attorney and Assessor and Collector, and Government Agent to the Indians.
- 1895.—Member of Utah State Constitutional Convention.
- 1895.—Called to the Presidency of the newly organized Juarez Stake, Mexico, and removed in 1896 to that comty with his family.
- 1907.—October 6th, ordained an Apostle and sustained a member of the Council of the Twelve.
- 1918.—November 27th, set apart General Superintendent of the Y. M. M. I. A.
- 1821.—March 10th, sustained Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints.
- 1925.—May 28th, sustained First Counselor in the First Presidency.

President Ivins has engaged successfully during his life in many business enterprises. He has been entrusted with high public responsibilities outside the activities at the Church. He is the president of the Board of Trustees of the Utah State Agricultural College, one of the leading educational institutions of America.

THURSDAY, SEPTEMBER 17, 1931

EDITORIAL

A LEADER IN ISRAEL

THE Church of Jesus Christ of Latter-day Saints has never been without great leaders. Men have been found to meet every need, to fit every time and condition. The unchanging, large capacity and power of the leadership of the Church from Joseph Smith to Heber J. Grant, with their associates, marvelous to the world, is an evidence of the divine direction under which the Church is performing its mission.

President Anthony W. Ivins, to whom this issue of the *Millennial Star* is dedicated, First Counselor in the First Presidency, one of the three Presiding High Priests of the Church, is an excellent example, a type, of the leadership which the Church delights to follow, and which is rapidly moving it onward to its high destiny.

Nature dowered President Ivins with many gifts. He possesses an attractive person, an impressive personality. His mind is clear, keen and logical. His sympathies respond to the needs of man and beast—to all creation. These inborn powers he has developed into an astonishing versatility. He has been and is now successful as farmer and fisherman, hunter and missionary, statesman and theologian, pioneer and banker, student and man of affairs, writer, speaker and moulder of men's souls. He has proved himself a determined foe, yet a tender, never-wavering friend, just but tolerant. He has been, above all else, a follower of the restored Gospel of Jesus Christ, and a forceful, eloquent expounder of its truths as set forth in this dispensation. With such well-used gifts he has, naturally, become a marked man among men.

A deep love of beauty, and a ready response to it, whether in outward form or inward grace, permeates President Ivins' nature and characterizes his life. It finds expression in a fine, rhythmical purity of language in speech, sermon or writing; in rich-coloured, well-nurtured flowers in the garden which he cultivates assiduously, and in orderly, well chosen surroundings and labours. His love of out-of-doors, in communion with earth, sky, mountain and cloud, is a direct result of his soul's outreaching for that which is beautiful and worth while.

Love of learning has made him a wide reader. Literature, history and science have passed under his review. It is difficult to find a domain with which he is not familiar. "I know Europe,"

he said recently, "almost every part of it, although I have not been there." Indeed it so; for his careful and extensive reading has taken the place of the European travel denied him. He spent busy years in Mexico, as colonizer and leader, yet found time to make himself one of the best informed men on Mexican tradition, history and spiritual outlook. Even now, as always, he revels in new knowledge when it arrives.

Coupled with such qualities of heart and mind, which would lead to eminence in any field, is a wisdom in practical affairs which has made him everywhere a sought-out counselor, and makes him to-day a most valued officer of the Church. The expanding frontier of civilization, the fringe of the desert, was his boyhood's home, and there much of his manhood was spent. There, survival depended on quick yet steady judgment. The Church benefits to-day from the development that came from the pioneer days.

While all this, and more, may be said of President Ivins, it is as a leader in spiritual affairs, as a man possessed of spiritual power, that the Church measures him. During his long career the welfare of the Church has been his first concern. His testimony of the truth of the mission of Joseph Smith has been voiced in his every act. Emotion swells his voice whenever he speaks of the great plan of salvation provided through the Son of God. His vision is ever upward, to the perfect day of the conquest by right over wrong, of the coming and personal ministration of the Lord Jesus Christ.

The European saints send loving greetings to President Ivins, upon the seventy-ninth anniversary of his birth, and wish him and his devoted, worthy wife, many more years of service in the latter-day cause of the Lord.—W.

MYSTERY OF THE GRAND CANYON SOLVED

PRESIDENT ANTHONY W. IVINS

PRIOR to the year 1869 the Grand Canyon of the Colorado was a place of mystery. To the Indians who occupied the country on the North and South rims, it was well known, but no effort was made by them to penetrate its depths; to them it was the abode of evil spirits, awaiting opportunity to seize the unfortunate who might venture within the shadows of its massive walls, and drawing them into the whirlpools of the great river, bear them away to the home of departed spirits, from which none returned.

The Colorado River was never approached by the Indians, except at certain places where the country was open, and the water could be reached without entering the recesses of the Mysterious Canyon. So far as the writer is aware the first Indians to cross the river were a party of Oribas, who came to

the settlements in Southern Utah with Jacob Hamblin, on the return from one of his visits to the Hopis. Two men, members of Jacob's party, were left at the Oriba village, as hostages for the safe return of the Indians.

Jacob relates the following incident, which occurred at Lee's Ferry, while he was returning to Utah, after having visited the Hopis. Tuba, the chief of the Oribas, and his wife, after much persuasion, consented to accompany Jacob to the settlements. Upon arrival at the Colorado, Tuba said to Jacob: "I have worshiped the Great Spirit, the Father of us all, in the way that you believe to be right, now I would like you to worship with me, as the Hopis think is right, before we cross this great river."

When Jacob assented, Tuba took his medicine bag from under his shirt, and taking from it a small portion of the sacred meal which it contained, asked Jacob to do likewise. Jacob extended his left hand, but the Indian said, "No, you must take it with the right hand," which he did.

Tuba sprinkled a small portion of the meal on the ground, in the air, and on the surface of the river, after which he knelt, with his face to the East, and prayed to the Great Spirit, the Father of us all, to preserve the party while they crossed to the opposite shore. He told the Great Spirit that he and his wife had many relatives and friends at home, and that if they were drowned, and did not return, there would be much weeping and sorrow. He prayed for his friends the "Mormons," that none of them might lose their lives, while crossing. He prayed that the animals might be preserved, because they were needed for the long journey, that the food might not be lost, because there was no more to be had, and the clothing, which was needed to keep them warm. When the party was safely over, Tuba gave thanks, that his prayer had been answered.

The tragedies of the Grand Canyon will never be told. Once caught in the swirling rapids, the victim never returns to tell his story. That the river has claimed many victims we know; how many, no one can tell. In 1869, Theodore Hook, was carried away, and lost. In June, 1876, the writer was at Lee's Ferry when the river was in flood, only a few days after Lorenzo W. Roundy had been caught in the whirlpools and drowned. His body was never recovered. Frank M. Brown, who was surveying the canyon with the view of constructing a railroad through it, lost his life at the Soap Creek Rapids, just below Lee's Ferry, in July, 1889, and five days later, Peter Hansborough a member of the Brown party, was drowned a little farther down the river. More recently the skeleton of a man was found in the Grand Canyon, below the Bright Angel Trail, lodged on a ledge, far above the water. Remnants of a newspaper, found in his clothing, had been published in the spring of 1900.

Major John Wesley Powell was the first person, so far as we are aware, to pass through the Grand Canyon and reveal its mysteries and dangers to the world. It was a hazardous enterprise, and only men of supreme courage would have undertaken its accomplishment. Whether it was possible to pass through the canyon under any circumstances was uncertain, for up to that time no one had done so. The personnel of the party, which started from Green River, in Wyoming, was as follows: Major John Wesley Powell, commander, John C. Sumner, William H. Dunn, Walter H. Powell, G. Y. Bradley, O. G. Howland, Seneca Howland, Frank Goodman, William R. Hawkins and Andrew Hall.

With boats especially planned and constructed, this party of intrepid men plunged into the unknown recesses of the greatest chasm that mars the face of mother earth. The dangers and difficulties encountered and overcome, as the party felt their way slowly down the canyon were well nigh insurmountable, but they passed all of them in safety until they reached a point almost due south from St. George, Utah, where the Shevuits Plateau pushes out, forcing the Colorado off to the south, in what is locally known as the Horse Shoe Bend. At this point a rapid was encountered which appeared to some members of the party to be impassable. O. G. Howland, the older of the two brothers, was pronounced in his determination to go no farther. He regarded any farther progress impossible, and urged that the expedition be abandoned, and an attempt made to reach the settlements to the north, by scaling the canyon walls and traveling overland. A council was held, at which Major Powell urged that the expedition proceed, they were so near the end of the hazardous undertaking, he was determined to finish the task which the Government had assigned to him. There was division in the party, some of the men desiring to abandon the undertaking; others, while doubtful of the result, were willing to follow the Major wherever he would lead.

All night Major Powell paced up and down the sandy bank of the river where camp had been established, and when morning came announced his determination to proceed.

The Howland brothers and Dunn declined to go farther. Supplies were very low, and the Howlands refused to accept any food. They took two rifles, and a shot gun, believing that with these they could kill game sufficient to provide food until they reached the settlements.

As the boats pushed off and drifted slowly down toward the dangerous rapid, the Howland brothers and Dunn stood on a ledge of rock, far above the water, and waved adieu to their comrades. A few days later the Major reached the mouth of the Rio Virgin, his task finished. The Howland Brothers and Dunn were never seen again by people of their own race. Their ex-

periences can only be surmised from the following somewhat obscure facts.

Soon after the events recounted, a party of Shevwit Indians came to St. George, having in their possession a number of articles, among them a watch, which had evidently been the property of white men, which they offered to trade for clothing, food or powder and balls. Questioned in regard to ownership they stated that the articles had been found at an abandoned camp. It later became known that three of Major Powell's men had left him, in the Grand Canyon, and that they had been killed by the Shevwitzs, as they journeyed toward the settlements.

The following year Major Powell, with Jacob Hamblin as guide and interpreter, visited the Indians at Mount Trumbull, and endeavoured to get from them the story of the tragedy. The Indians admitted that the year before, their people, who lived on the Shevwit Mountain, had killed three white men, the reason assigned being that Indians on the south side of the river had told them they were bad men who were looking for mines, and that they would bring other men in who would take their country.

The Major explained that he had come to them as a friend, and not an enemy, that he desired to explore their country and become acquainted with them, that he might report to the Government at Washington their condition and the character of the land in which they lived. After the Major had made his statement the man who acted as spokesman said :

“Your talk is good, and we believe what you say. We believe in Jacob, and look upon you as a father. When you are hungry you can have our game. You may gather our sweet fruits. We will give you food when you come to our land. We will show you the springs, and you may drink ; the water is good. We will be friends, and when you come we will be glad. We will tell the Indians who live on the other side of the great river that we have seen Ka-pu-rats (One Arm : the Major had lost one of his arms), and that he is the friend of the Indians. We will tell them he is Jacob's friend. We are very poor. Look at our women and children, they are naked. We have no horses, we climb the rocks, and our feet are sore. We live among the rocks, and they yield little food, but many thorns. When the cold moons come our children are hungry. We have little to give, you must not think us mean. You are wise, we have heard you tell strange things. We are ignorant. Last year our people killed three white men. Bad men said they were our enemies, they told great lies. We thought them true, we were mad, it made us big fools. We are very sorry. Do not think of them ; it is done, let us be friends. We are ignorant like little children, compared with you. When we do wrong, do not get mad, and be like children, too. When white men kill us, we kill them, too, then they kill more of us. It is not good. We hear that the

white men are a great number, when they stop killing us, there will be no Indians left to bury the dead. We love our country, we know no other lands. We hear that other lands are better, we do not know. The pines sing to us, and we are glad. Our children play in the warm sand, we hear them sing, and are happy. We do not want their good lands, we want our rocks, and the great mountains, where our fathers lived. We are very poor, but very honest. You have horses and many things, you are very wise, you have a good heart. We will be friends. I have nothing more to say."

Some years after the visit of Major Powell referred to above, a company was incorporated at the town of Washington, in Southern Utah, known as The Mojave Land and Cattle Company. This company bought from the Indians the right to use various springs, and water holes which were on the Shevvit Mountain, stocked the range with cattle, and commenced a general ranching business.

The writer, soon after, acquired the interests of the Mojave Company, and added to the number of company cattle his own herd, which he had grazed on the Trumbull Mountain. It at once became evident that ranching could not be successfully carried on, while the Shevwits remained on the land, the right to which they had sold to others. They became insolent, frequently killed cattle for food, and when remonstrated with replied that the country was theirs, and that the white man, with his flocks and herds, should move away, and leave them in peaceful possession.

Representation was made to the Indian Department, at Washington, and the suggestion offered that the Shevwits be removed to a reservation on the Santa Clara River, where they would be among civilized people, and subject to proper Government supervision. The suggestion was approved, funds were appropriated for the purchase and improvement of land, and the writer was appointed to establish an agency, and place the Shevwits upon it. The Indians were reluctant to leave their old home, and a few, in the beginning, refused to come in, but when they discovered that no force was to be applied, and that those on the reservation were well treated, one by one they came straggling in until they were all there.

Among these Indians there was one man who was a constant source of trouble. He was obstinate, uncontrollable, a constant mischief maker. He pretended to be possessed of supernatural power, was a medicine man, and pretended to see, in dreams and visions, the past, present and future. His Indian name was To-ab, we called him John.

One day, while To-ab was irrigating his water-mellons and squash, another Indian took the water from him, claiming that it was his turn to use it. To-ab went to the camp of his friend, where a quarrel ensued, and the man who had taken the water

reached for his gun, which stood against the wigwam, and as he did so, To-ab struck him with a hoe, which he carried, and killed him.

To-ab was sent to the District court at Beaver, and a charge of murder preferred against him. The court appointed an attorney to defend him, and To-ab had made out a good case of self defense, when his attorney made a fatal mistake, which shattered the theory which he had built up. In summing up the evidence, before the jury, the attorney called attention to the fact that To-ab, when the other man seized his rifle, acting under mortal fear that his life would be taken, struck the fatal blow. To-ab, who had acquired a limited knowledge of the English language, at this point sprang up and shaking his fist at the attorney shouted—"No! No! Me no scart. Gun hain't got any bullets." He was not afraid, because he knew the gun was not loaded. To-ab was sent to the State Prison, where he soon became ill, and was placed in a hospital, where he rapidly recovered. After this he was ill while in his cell, but immediately recovered when sent to the hospital. The warden finally sent for me and begged that I take him back to the reservation, which I did, and thus removed from the prison an intolerable nuisance.

From the time this Indian, To-ab, came to the reservation I had suspected that he was connected with, if not entirely responsible for, the murder of the Howland Brothers and Dunn, but neither by persuasion, nor offer of reward or threats, could the Indians be induced to give a word that would incriminate him.

More than twenty years after the Howlands and Dunn were killed, the writer was one day riding alone on the range, a short distance east, and little north of the Parashont Ranch House. A heavy growth of cedars covered the mesa, it was an ideal place for an ambushade. Passing through a dense growth of cedars the horse emerged into a small clearing, and stopped. It was evident that someone had long before camped on the spot, dead cedars had been pulled down, a temporary shelter improvised, and a fire built. Like a bolt from the blue the thought came—This is the spot where Powell's men were killed.

In 1923 the writer made a trip to the southern part of the state. Knowing that To-ab had died, and that there was but one living who would be able to give the information desired, he went to the agency for the purpose of interviewing Old Simon, the only man remaining, who would have personal knowledge of the details of the tragedy. Simon had gone to the mountains to gather pine nuts, so the matter was left with George Brooks, ex-sheriff of Washington county, to acquire if possible, the desired information.

Upon his return from the Mountains, Simon said: He remembered that when he was a big boy three white men came up from the river which flows through the Grand Canyon and were

killed by the Indians on the Shevvit Mountain. Que-toose, who at the time was chief of the Shevuits tribe, was away at a spring, raising corn, and knew nothing of the killing until after it had occurred.

From the story told by Simon, and from other information gleaned from the Indians, it appears that the men, after leaving the Major, at the river, followed an old Indian trail, known to the writer, which reaches the north rim of the Grand Canyon at a point on the east side of Green Spring Canyon, where there is a small dripping spring, known as Kelly's Spring. From this point the trail bears north to Pen's Pockets and Green Spring. From there it passes north-west, on the north side of the "Butte" (Mount Dellenbaugh), goes over Lake Flat, and turns north, down a canyon, to Pine and Duke Springs, and from there down the Para-shont Wash to the head of Hidden Canyon, across Poverty Mountain to Wolf Hole, and on to St. George. Had Powell's men been left unmolested, they undoubtedly would have followed this trail, and reached the settlements in safety.

It appears that when they first met the Shevvit Indians, the white men were received with protestations of friendship. After they had passed, a council was held to determine whether they should be permitted to proceed in peace, or should be attacked and killed. The majority of the Indians were in favour of treating the strangers as friends, but To-ab insisted that they be dealt with as enemies. Persuading two young Indians to go with him, he followed the men . . . a short distance north-east of the Para-shont Ranch House, which was built many years after, where they attacked them from ambush, and killed them.

It is interesting to know that the point marked by Simon as the spot where the tragedy occurred, is the exact locality where some invisible influence caused the writer to stop his horse and reflect, as before stated, and it was at that time that the resolve came to him some day to fix the responsibility for this needless and unjustifiable murder, where he always believed it belonged, on John To-ab. . . .

—A story published in the *Era*, Vol. 27, 1923-24.

THE INEXPRESSIBLE DESERT

PRESIDENT ANTHONY W. IVINS

(AN excerpt from an article entitled, "Traveling Over Forgotten Trails," published in the *Era*, Vol. 26, page 782.—EDITOR.)

There is something inexpressible connected with the desert. Its vastness, its broad expanse, its ever changing panorama of hills and buttes, its silence and solitude, the beauty of its sunset, the glory of its moons and brilliancy of its stars, are to be found

in no other place, among all the works of the Creator. One who has gazed upon the marvel of a desert mirage, where lakes and rivers, towns and castles, forest and plains as he approaches, once seen can never be forgotten. The variety and individuality of the desert shrubs and plants, with the beauty and fragrance of their blossoms, once you are under the influence of this, the desert holds you with a power which is well nigh irresistible, even though you know that its call may be the last you shall ever hear.

LAW

PRESIDENT ANTHONY W. IVINS.

(AN excerpt from an article, "The Sacred Obligations of Citizenship," published in the *Era*, Vol. 31, page 460.—EDITOR.)

Every citizen is under solemn obligation to honour, uphold and magnify the law. Every person chosen either to enact or administer the law makes solemn covenant that he will honestly and conscientiously discharge the great responsibility which he assumes. If he violates the trust reposed in him, he not only becomes a law breaker, but a perjurer unworthy the respect and confidence of honest men, worse than an ordinary criminal—he has violated a sacred trust.

Let the people resolve that no law breaker, whether it be the highest official in the government or the humblest citizen, shall go unpunished. Let rational laws be enacted which will protect every citizen in his inherent rights, and be administered in justice and equity, and our country will go on to the glorious destiny to which the Lord intended that it should. Disregard the law and the solemn obligations of citizenship, and the country, like the nations which have gone before, will be swept off, leaving only magnificent ruins to bear witness of its former greatness.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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